'plastic nature, it derives the whole system'of the corporeal universe from the necessary motion of matter, only divided into particles insensibly small, and turned round in a vortex, without the guidance or direction of any understanding nature. By means whereof, though it boast of solving all the corporeal phenomena by mere fortuitous mechanism, and without any final or mental causality, yet it gives no account at all of that, which is the grandest of all phenomena, the TO c5 *a* jcaX^c, the orderly regularity and harmony of the mundane system.—The occasion of which miscarriage hath been already intimated; namely, from the acknowledging only two heads of being, extended and cogitative, and making the essence of cogitation to consist in express consciousness; from whence it follows, that there could be no plastic nature, and therefore either all things must be done by fortuitous mechanism, or else God himself be brought immediately upon the stage for the solving of all phenomena. Which latter absurdity our philosopher being over careful to avoid, cast himself upon the former, the banishing of all final and mental causality quite out of the world, and acknowledging no other philosophic causes, beside material and mechanical. It cannot be denied, but that even some of the ancient religious Atomists were also too much infected with this mechanizing humour; but Iletia-tus Cartesius hath not only outdone them all herein, but even the very Atheists themselves also, as shall be shewed afterward; and, therefore, an much as in him lies, has quite disarmed the world of that grand argument for a Deity, taken from the regular frame and harmony of the universe.